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THE CHARTER OF NEWRY.

The Charter, of which the following translation is now, for the first time, presented to the public, is printed in its original form in Dr. O'Conor's Rerum Hibernicarum Scriptores, 2 Prolegomena ad Annales, page 158, and taken by him from a MS. in the British Museum, Clarendon, Tome xlv. It is referred to by Sir James Ware, in his antiquities, (cap. 26. at county of Down, *Newry*) and called a Charter of foundation. It is entitled *Charta Abbatiæ de Newry*. The precise year of its date cannot be ascertained, but there is sufficient evidence that it must have been about 1160.

The interest of this curious Historical Document will be appreciated from the fact of its being almost the only Monastic Charter previous to the arrival of the English, hitherto discovered, and for the corroboration which it affords of the fidelity of our early annals and genealogical histories, with all which I have carefully compared it.

JOHN O'DONOVAN.

MAURICE MC LOUGHLIN,* King of all Ireland, to all his Kings, Princes, Nobles, Leaders, Clergy and Laity, and to all and each the Irish present and to come, GREETING.

Know ye THAT I, by the unanimous will and common consent of the Nobles of Ultonia,[1] Ergallia[2] and O'Neach,[3] to wit of Donchad O'Carroll, King of all Ergallia, and Murchad his son, King of O'Meith,[4] and of the territory of Erther,[5] of Conla, King of Ultonia, of Donald O'Heda, King of O'Neach (Iveagh) HAVE GRANTED AND CONFIRMED, in honor of the blessed Virgin Mary, S. Patrick and S. Benedict, the father and founder of the Cistercian order, to the monks serving God in Nyvorcintracta (Newry)[6] as a perpetual and pure donation, the land of *O'Cormac* whereon was founded the Monastery of *Athcrathin*, with its lands, woods and waters, *Enachratha* with its lands, woods and waters, *Crumglean* with its lands, woods and waters, *Caselanagan* with its lands, woods and waters, *Lisinelle* with its lands, woods and waters, *Croa Druimfornact*, with its lands, woods and waters, *Letri*, *Corcrach*, *Fidglassayn*, *Tirmorgonnean*, *Connocul*, &c. THESE LANDS with their MILLS I have confirmed to the aforesaid Monks of my own proper gift, for the health of my soul, that I may be partaker of all the benefits of masses, *hours* (*i. e. vespers and matins*) and prayers that shall be offered in the Monastery itself, and to the end of time.

And because I have founded the Monastery of *Ybar-citracta*,[6] of my own mere will, I have taken the Monks so much under my protection, as sons and domestics of the faith, that they may be safe from the molestations and incursions of all men.

I WILL also that, as the Kings and Nobles of O'Neach (Iveagh) or of Ergallia (Uriel) may wish to confer certain lands upon this Monastery, for the health of their souls, they may do so in my life time, while they have my free will and licence, that I may know what and how much of my Earthly Kingdom, the King of Heaven may possess for the use of his poor monks.

THE WITNESSES AND SURETIES ARE:

Giolla Mac Liag, Archbishop of Armagh,[7] *holding the Staff of Jesus in his hand.*[8]
Hugh O'Killedy, Bishop of Uriel.[9]
Muriach O'Coffay, Bishop of Tirone.[10]
Melissa Mac in Clerig-cuir, Bishop of Ultonia.[11]
Gilla Comida O'Caran, Bishop of Tirconnell.[12]
Eachmarcach O'Kane, King of Fearnacrinn and Kennacta.[13]
O'Carriedh, the Great, Chief of Clan Aengusa and Clan Neill.
Cumaige O'Flain, King of O'Turtray.[14]
Gilla Christ O'Dubhdara, King of Fermanagh.
Eachmarcach O'Foyfylain.
Maelmocta Mac O'Nebla.
Aedh (Hugh) *the great* Magennis, Chief of Clan-Aeda, in O'Neach Uladh.[15]
Dermod Mc Cartan, Chief of Kenelfagartay (Kinelearty.)[16]
Acholy Mac Conlacha.
Gilla-na-naemh O'Lowry, Chief of Kinel Temnean.
Gilla Odar O'Casey, Abbot of Dundalethglass (*Downpatrick.*)[17]
Hugh Maglanha, Abbot of Inniscumscray (*Iniscourcy.*)[18]
Angen, Abbot of Dromoge,[19] and many other Clerics and Laics.

* Mac Loughlin, is a branch of the O'Neills. The following pedigree will show where the O'Neills and Mac Loughlins meet;

1. Hugh O'Neille, Earl of Tirone who died in Spain A.D.————
2. Shane, Earl of Tirone.
3. Hugh, Earl of Tirone.
4. Shane More O'Neill, (brother to Ferdorach Baron of Dungannon.)
5. Con Bacach.
6. Con More.
7. Henry.
8. Owen.
9. Neale Oge.
10. Neale More.
11. Hugh.
12. Donall.
13. Brian.
14. Neale Roe.
15. Hugh.
16. Murtogh *of Moylinny.*
17. Teige *of the Glen.*
18. Connor *of the Wood.*
19. Flaherty.
20. Donall, surnamed the *Og-Damh*, (i. e. *young man of learning.*)
21. Hugh Atlaman, the common ancestor of *Mc Sweeny* and *Mc Loughlin.*

The Mac Loughlins were of equal power with the O'Neills in Ulster in the fourteenth century, as we are informed by Shane More O'Dugan who died in 1370.

h-Uí Néill rioġḋa an raṫa ṫraim,
Agus Meg laomsgair laċlainn,
Dual do'n maicne gan ṁine
Dá aicme na h-aird-ríġe.

"The Royal O'Neills of great prosperity,
"And the *mighty proud* Mac Loughlins.
"Are sons of no hereditary tameness, (*gan mhin*)
"Two tribes entitled to the Monarchy."

NOTES.

[1] Ultonia. In Ollamh Fodhla's time or soon after, the northern Province got the name of *Uladh* and its inhabitants *Ulta*, in memory, it is said, of that Legislator: it continued under that appellation until the fifth century, when it was dismembered by the Hy-Nialls, and when the name was confined solely to the present County of Down.

The founders of *Oriel* in the fourth century, deprived the Ultonians of that portion of their kingdom which extends from Lough Neagh to the Boyne; and the sons of Niall of the nine hostages in the fifth century seized upon the northern and western parts of Ulster, so that the ancient inhabitants, viz. the *Clanna Rury* and the *Dalfiatachs* were shut up within the bounds of the PRESENT county of Down; but their country though circumscribed still retained its ancient appellation. This is the territory into which John de Courcey made an incursion with the English A.D. 1177, and obtained thereby the title of *Princeps Ulidiæ*; (as Joceline informs us,) but he has in vain obtained the character of being conqueror of Ulster.

[2] Ergallia, otherwise Orghialla, and Anglicized Oriel and Uriel. Usher in his book on the origin of British Churches, p. 1047, says that Oriel comprised the counties of Louth, Armagh and Monaghan: Gratianus Lucius in Cambrensis Eversus, says that Orgialla comprised the county of Down, but in this he is evidently mistaken. Tigernach Abbot of Clonmacnoise, who died in 1088. says, that the three Collas deprived the Ultonians of "*that portion of their kingdom from Lough Neagh downwards.* A.D. 332. *The Battle of* ACHAIGHLETH-DERG *in Fernmoy, in which Fergus Fogha, son of Fræchair* THE BRAVE, *the last King of Ulster that dwelt in Emain-macha, was killed by the three Collas; Colla Meann fell also in this battle. The three Collas demolished Emain macha,* (*Emania*) *and the Ultonians never since dwelt in it, and they were deprived of that portion of their kingdom from Lough Neagh downwards.*" To this conquest they gave the name of Orgialla, and it retained that appellation until the time of O'Flaherty, author of the Ogygia. See Mercator's maps of Ireland, published in 1631.

O'Neach, was a subdivision of Ultonia or Ulidia, comprising the present baronies of Upper and Lower IVEAGH.

[4] *O'Meith*, a territory in Oriel adjacent to Cremourne in Monaghan.

[5] Erther, otherwise called *Oirther* and *Airther* signifying *Oriential* or *Eastern*. The territory and inhabitants were so called from their situation in the east of Oriel.

Probus in the second book of his Life of Saint Patrick, calls this territory "*Regio Orientalium*," which is a literal translation of its Irish name "Críoċ na n-Airṫear." It is now a Barony in the county of Armagh which still retains its ancient appellation, though somewhat disguised in its anglicized spelling *Orior*. This territory was conterraneous with Ulidia.

[6] Nyvorcintracta in Irish Iúbair ċinn traċta, and in Latin *Monasterium de Viridi ligno*, or the Monastery of the Yew tree. There is a tradition amongst the natives that two large YEW trees formerly grew within the precincts of the Abbey, from which the place was called in old English documents, "*the Newries*." Harris who wrote in 1774 says, "It is still fresh in the memories of some ancient inhabitants of the town, that in the year 1688, certain English soldiers, in burying their dead, discovered in the S. E. quarter of the Abbey the stumps of some trees of fine wood, and without regard to the place, rooted up, and converted them to several domestic utensils, the wood being red, and bearing a fine polish."

"A mitred Abbot formerly possessed the lordships of Newry and Mourne, and exercised therein Episcopal jurisdiction, which after the dissolution of the Abbey, was done by the temporal proprietor; and at present Robert Needham, Esq. to whom the town and manor belong, enjoys an exempt Episcopal jurisdiction within the said manors, and the seal of his court is a mitred Abbot in his *Albe*, sitting in a chair, and supported by two *Yew trees* with this Inscription: "*Sigillum exemptæ Jurisdictionis de viridi ligno, alias, Newry et Mourne*."

The Annals of the Four Masters under the year 1162, give the following curious passage:

1162. Mainistir manaċ occ iubair ċinntraċta do loscċaḋ co n-a h-aile aiḋmiḃ, agus leaḃraiḃ agus beós AN T-IUBHAR ro ċuir Pátraic feisin.

"1262. *The Monastery of the Monks of Newry was burned with all its furniture and books, and also the Yew tree which Saint Patrick himself had planted.*"

This seems almost incredible; instances however, are numerous, from which it appears that the Yew is a very longevous plant; and there are Yews yet to be seen in England that have flourished these seven hundred years.

From this passage it appears that there was an ecclesiastical establishment here before the Monastery erected by Mc Loughlin.

Harris in his History of the county of Down p. 90, says that *Ybar-cyn-tracta* signifies "*the flourishing head of a Yew tree*;" but Keating in the reign of Roderick O'Conor, and the celebrated Duald Mac Firbis the last of the hereditary Antiquaries of Lecan call it Iúbair ċinn tráiġe i. e. *the Yew at the head of the Strand.* The Yew is a native plant of Ireland, and found fossil in many places. Cormac Mc Cullenan, Archbishop of Cashel, and King of Munster, who was born in 831, thus derives this word:

Iúbar .i. Eoḃur: eó, Semper, iar an ni nat sear a ḃárr fris do ġrés."

"*Jubhar*, i. e. *Eo-bharr*: *eo*, i. e. *semper*, because it never loses its top. q. d. *Ever-green*."

[7] Giolla Mac Liag, Archbishop of Armagh, succeeded A.D. 1137. died 1174.

[8] This was the Crozier of St. Patrick which was ornamented with jewels and precious stones, and preserved with all veneration at Armagh until the year 1180, when it was forcibly carried away by William Fitz-Adelm. See the Annals of Innisfallen under the year 1180.

[9] i. e. of Clogher; he succeeded in 1139, died in 1182.

[10] i. e. of Ardstraw, since united to the see of Derry; Tirone anciently comprehended the modern counties of Tirone and Londonderry. This bishop died A.D. 1172.

[11] Bishop of Ultonia i. e. of *Down*, see note (1.) Muriach or Maurice O'Coffey died in 1173.

[12] i. e. of Raphoe: Tirconnell was the ancient name of the county of Donegall.

Gilla Comida whom Ware calls *Gilbert* O'Caran was translated to the Archbishoprick of Armagh in the year 1175.

[13] Kiennacta, now the Barony of Keenaght in the Co. of Londonderry. Mr. Sampson, in his excellent work (Memoir of the Chart and Survey of Londonderry,) says that Keenaght is a corruption of *Cathan-aght*, i. e. the *land or territory* of *O'Cahan* or *O'Kane*, and the writer of the statistical account of the parish of Dungiven, county of Londonderry, published in Mason's parochial survey, was inclined to believe that *Keenaght* was a corruption of *Ceannach*, *a covenant!* But conjectures of this nature are wild in the extreme: the territory of *Keenaght* was called by that name so early as the year 590. All our Irish Annalists record the assembly of *Druim Keat* which was situated in *Kianacta of Glenngemin*, (*near the town of* DUNGEVEN,) at which Saint Columbkille attended A.D. 590; but we never heard of the family name O'Cathan until the tenth century, when surnames became hereditary in Ireland. The Eachmarcach (*Eques*) O'Cahan here mentioned, is thus traced by Mc Firbis to the progenitor of the family:

1. Eachmarcach, alive in 1127.
2. Randal.
3. Imar.
4. Gilcreest.
5. Conkina.
6. Dermod.
7. Casey.
8. CAHAN, the *progenitor*, who lived about the commencement of the tenth century, The truth is, Kianact signifies, as Cormac Mc Cullenan informs us, "*the tribe that sprung from Kian son of Olill Olum, King of Munster*, in the second century; nor was this territory called after *Cathan* or any of his ancestors, (for Cathan is traced to Eogan, the ancestor of the O'Neills) but from O'Connor of the North, otherwise called *O'Connor of Glenngemin* (to distinguish him from the other tribes of the O'Connors) who was Chieftain of Kianact before *O'Kane*; as we are informed by O'Dugan Bard to O'Kelly of *Ecdruim* (*Aughrim*) who died in 1370.

Do cenél Eóġuin an áiġ
Caoiṁ Rí Cianaċta O'Caṫáin.—
Do síol Thaiḋg mic Chéin Chaisil
Fine an lóṙtoraḋ co tí
O'Conċobair a céd Rí.

Of the valiant tribe of Eogan.
The *now* fair chief of Kianact is O'Kane.——
But—— of the seed of Teige, son of Kian of Cashel,
O'Connor, whose fertile lands as far as *Lea* extended,
Was its first Chief.

Lea, otherwise *Maghli* (now Coleraine Bar.) This is historic fact, supported by authentic records. Many Baronies in Ireland, still retain the names of the original proprietors, ex. gr. *Iveagh*, *Lecale* and *Dufferin* in the county of Down; *Tirhugh* and *Innisowen* in the county of Donegall; (*Ui Deaghaidh*) and Iverk (*Uibh Erc*) in the county of Kilkenny; Clanrickard in the county of Galway, and innumerable others.

[14] *Hy-Tuirtre* was a territory in the now county of Antrim having Lough Neagh to the West. Evin, in the Life of S. Patrick, says that the Apostle of Ireland passed out of Hy-tuirtre by *Fersait Tuama*, a ferry on the river Bann, (now Toome between Lough Neagh and Lough Beg.)

The Parishes of Skerry, Racavan, Glynn, Killead and Donnegor and the town of Connor in the County of Antrim were situated in this territory. Hugh Boy O'Neill in the fourteenth century crossed the Bann and seized upon this and some adjoining tracts—and ever since his time, this part of Ireland is, in the Irish Annals and old English Deeds, known by the name of Clannaboy i. e. *Clann-Hugh-Boy*, the clan or descendants of Hugh Boy O'Neill and their patrimony.

[15] *O'Neach Uladh*, now the Baronies of Upper and Lower Iveagh in the County of Down.

The Hugh here mentioned was Hugh the *corpulent*, (*Aedh Reamhar*) son of *Flaherty*, who was the son of *Acholy* (*Echmily*) son of *Aengus*, son of *Acholy*, son of *Hugh*, son of AENGUS, the *progenitor* of the once noble family of *Mag-Aengusa* now analogically anglicized Magennis, but corruptly Guinness.

See Mac Firbis's Pedigrees.

Kinelfagarty, now anglicized Kinelearty, a Barony in the county of Down; it anciently comprised the present Baronies of Kinelearty and Dufferin. Mageoghegan in his map of the Dynasties of Ulster, places the patrimony of Mc Cartan in the county of Monaghan, but in this he is evidently mistaken: John More O'Dugan, Bard of Hymaine (Galway) in a valuable poem, in which he enumerates the tribes and dynasties of the Northern half of Ireland, places *Kinel-fagarty*, the patrimony of the "*Warlike Mc Cartan*" in that part of Ulster which he calls *Cuid na Craoibhe Ruaidhe*, or the patrimony of the *Clanna* Rury: this was Ulidia, for the extent of which see note (1) suprà.

Dundalethglas. Beauford in his Topography of ancient Ireland, published in the eleventh number of Vallancey's Collectanea, says that *Dundaleathglass* was a rath near Bangor in the county of Down. But I would not think it worth while to waste a single moment in shewing the blunders of that pedant, were he not followed by the late ingenious William Haliday, in his map of ancient Ireland. *Dundalethglass* was one of the ancient names of the modern Downpatrick, as appears from the Book of Armagh, and the Testament of S. Patrick quoted more than once by Archbishop Usher in his Book on the origin of British Churches. The Bishop of *Down* is called Bishop of *Dundalethglass* in an Old Roman Provincial quoted by Camden, (Hibernia p. 735.) and by Keating in his Account of the Bishopricks established in Ireland at the Synod of Rathbreasail A.D. 1010; but I beg to refer the reader to Keating's original, not to the *Pseudo-translation*.

Inniscuscray, now called *Inniscourcey*, and also *Inch*, a peninsula formed by the Western branch of the lake of Strangford. Harris in his History of the county of Down, and from him Archdall, place the first foundation of a Monastery here by John de Courcey, in the year 1180 or 1188. But a Monastery had been certainly erected here before the English invaded Ireland; nor is *Iniscourccy* called after John de Courcy, for its ancient name was *Inniscumhscraigh* pronounced *Iniscooscry*: Tigernach, Abbot of Clonmacnoise who died in 1088, records that *in the year* 1002, *Sitric King of the Danes arrived with a fleet in Uladh* (*Down*) *and plundered Kilclief and Iniscooscry*; the Annals of the Four Masters and Keating in the reign of Brian Boru, concur in recording the same occurrence in almost the same words that Tigernach uses. The Annals of the Four Masters under the year 1061, record the death of *Hogan O'Cormacan* Abbot of *Inniscumscraigh*; and *Hugh Maglanha, Abbot of Iniscumscray was subscribing witness to this Charter of Newry*.

From all which appears quite manifest, that a Monastery had been erected on this peninsula before John de Courcey was born.

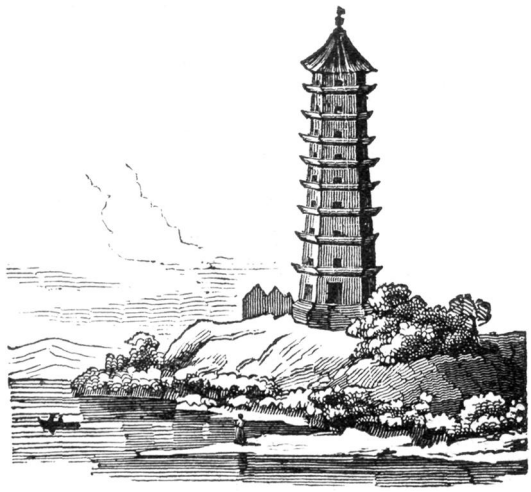
Dromamoge, is the name given by Dr. O'Conor. I cannot find any monastery so called, but incline to think that the Doctor might easily mistake it for Dromamore, the genitive form of *Dromore*, a celebrated monastery in Down, afterwards raised to the dignity of a Bishop's See. To a person acquainted with the difficulties attending the decyphering of ancient MSS. this mistake will not appear an improbable one.

IRISH AND CHINESE CUSTOMS CONTRASTED.

Notwithstanding all the reproach which has been poured upon Ireland, *as a land of paupers*, there is no country under the sun where the benevolent feelings of the heart are more spontaneously exercised. The very prayers with which the beggars too often *pester* the passenger on the street, have their origin in religious and moral obligation, though, alas, so often grievously abused and turned to improper purposes; and it may safely be said that no where in the world will an appeal to the charitable and humane meet a more ready response. An Irish gentleman, who resided many years in China, has furnished us with the following account of Chinese Charity.

"In China the exercise of the virtue which we call charity or philanthrophy is confined exclusively to the emperor, who alone is represented as the fountain of all benevolence and kindness towards his subjects; and all his acts are considered as proceeding from his great love towards them. No such feeling is expected to exist in any other person: hence, if a boat be upset in the river, the bystanders will bargain with the sinking man for the price of the assistance necessary to rescue him from death, before they will throw a rope to his assistance, and will even let him perish if he will not agree to their terms. In such a country the beggar would stand a bad chance of gaining a livelihood, did not the law arm him with a powerful and oftentimes an irresistible advocate, in the shape of two pieces of wood, bone, or slate, used like the Spanish castanets; the writer has often seen a mendicant so armed enter into a shop, and rattle away; it was a competition between noise and endurance. The shop keeper had no power to turn him out, nor yet was he obliged to relieve him. The mendicant spoke not—he rattled—and never failed to gain his object in the end—a small piece of money called a cash, and which is the only coin in China, and is in value about the two hundredth part of a shilling."

It is remarkable that the Chinese have their ancient towers, which, like our own round towers, remain to puzzle the present generation. The following is a sketch



of one by the river side, between Wampoa and Canton, taken by the gentleman before alluded to.

Tea seems to be the Chinese *poteen*. Our Irish readers may smile at the following account, and we dare say will not think that Chinese *topers* could handle an alpeen to the satisfaction of a son of the Emerald Isle.

"The Chinese in general, and all the English residents in Canton, prefer *black* to *green* tea; indeed the use of the latter is held there in the same estimation as dram-drinking is here, and it is only consumed by the dissolute and irregular livers.

The Chinese do not make a meal of their tea, as we do; but drink it frequently in the course of the day; if a stranger enter a house, a cup is presented to him, into which he puts as much tea as he thinks proper, and on this the attendant pours boiling water, and after the tea has remained a minute or two, it is drank off. These cups have a cover, like a second saucer, and at sales in Dublin, we have often seen them puzzle china fanciers, auctioneers, and antiquarians, who generally have called them soup-cups or chocolate bowls. The foregoing is the most expensive mode of tea making, and of course, considered the more genteel, and confined to the opulent. The poorer class use tea pots, as we do; the mechanic has one always in his work-shop, and every now and then fills a small cup which he drinks off, and then to his work again. In short it is the constant beverage of all classes, and is never drank with milk or sugar." F.

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